

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## Popery.

### DR. BROWNLEE'S XXXII. LETTER.

CRUELTY AN ESSENTIAL ATTRIBUTE OF POPERY.

'I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy: The woman was arrayed in purple and scarlet. And I saw the woman drunken with the blood of the saints; and with the blood of the MARTYRS of Jesus!' Revel. xvii. 3-6.

TO THE MOST REV. THE ARCHBISHOP, AND THE RIGHT  
REV. THE BISHOPS OF THE ROMAN CATHOLIC  
CHURCH, IN THE UNITED STATES.

### THE INQUISITION.

(CONCLUDED.)

#### PART II.—PERSECUTION.

But the tribunal of the Inquisition was too slow in its exterminating process; and besides, the arm of power was needful in some countries where neither the prince of darkness, nor even the Pope of Rome, could establish 'the infernal Tribunal.' Hence the summary process of CRUSADES and MASSACRES!

1. Of the Crusades to the Holy Land, I shall offer only a brief notice. This wild mania was excited by the ambition of the Popes. It commenced in A. D. 1096, and raged with fury, for two centuries; causing, according to Mons. Voltaire, the death of two MILLIONS of men, in the flower of their youth; and ill prepared, we fear, to meet their Judge. For the blood, and for the souls of these two MILLIONS, has the Romish Church, one day to give an account to Almighty God.

2. That the Roman Catholic Church has been avowedly a bloody persecuting sect, is frankly admitted by her standard writers. And that persecutions have been carried on, over entire nations, by wholesale, is triumphantly avouched also; and even gloried in, as exhibiting a notable 'mark of the Holy and only Church.' And just in proportion as her temporal power was united in adulterous connection with the spiritual, have the friends of blood and havoc been born and nursed by Popery, and turned loose in their unmaimed ferocity, on the bleeding nations of the earth!

We admit that Protestants have persecuted even unto death. We deplore the civil law by which the magistracy of Geneva and Calvin doomed Servetus to death; we deplore the scenes in Protestant Britain; and the cruelty to the Friends in New-England.

But let all men, Jew and Infidel, and Christian<sup>11</sup> note the difference here. There is *nothing*,—*not one* idea in all the Bible,—in all the Protestant religion, that teaches or invites to persecution. The early Protestants were nursed and brought up in Popery. They drank in the persecuting spirit, from the breasts of 'Holy Mother.' It took years to eradicate from bones and marrow, this 'King's Evil,' this Popish scrofula! Moreover, even the civil laws were poisoned with popery. Persecution was enacted in the Statute Book of Geneva and Britain! It took years to purify the fountain and streams from the Pope's universal corrosive poison!

When, therefore, a Protestant persecutes, he acts against the holy precepts of the Bible, against the articles and solemn canons of his holy religion. And now no Protestant church persecutes; and the longer and the farther removed we are from the Popish sect, the more completely is the demon of persecution expelled from church, and family, and every soul, and heart! But PERSECUTION is taught as a *dogma* and a regular canon by the Pope and all his priests! No bloody edict has been revoked,—they are suspended in the Pope's old paralytic, and withered hand; but never have they been revoked. And never has a breath of disavowal, or even disapprobation gone forth against the persecutions enacted by her. The Roman Catholic church persecutes by canon and rule! She cannot even repent of her persecution; she would inflict a death-wound in her own heart, did she disavow bloody persecution. For, to retrace her steps, and repent is to abandon her prominent attribute of INFALLIBILITY.

I shall quote, Fathers, from your approved writers to establish what I have said. Bellarmine, in lib. iii. cap. 21, 22, is your Pope's mouthpiece; he gives a labored defence of Persecution,—that is, putting *heretics*, or men who differ from the Romish Church's religion, to death. Here are his words:

'That heretics condemned by the church, may be punished with temporal penalties, and even with death. We will briefly show that the church has the power, and it is her duty to cast off incorrigible heretics, especially those who have relapsed, and the secular power ought to inflict on such temporal punishments, and even death itself.'

Then follow a dozen of arguments in defence of those positions. He argues from the Bible! from civil law; canon law; the fathers; and from reason! This last argument is this,—it is a benefit to the heretic, to be sent out of the world as soon as possible. For the longer he lives the worse he becomes; and if

he is soon sent off, his hell will be so much the lighter!

In chapter 22, Bellarmine answers objections. Luther had taught 'that the church of God had never, from the beginning, to his time, burned a heretic; that it was not the mind of the Holy Spirit, that they should be burned.' Here is the reply of this Cardinal in the name of all Popery,—

'I reply, this argument admirably proves not the sentiment, but the ignorance, or impudence of Luther; for as almost an infinite number were either burned! or otherwise put to death, Luther either did not know it, and was therefore ignorant; or, if he knew it, he is convicted of impudence and falsehood; for that heretics were often burned by the church may be proved by adducing a few from many examples.

Argument second. Experience shows that terror is not useful (in such cases.) I reply experience proves the contrary—for the Donatists, Manicheans, and Albigenses were routed and annihilated by arms.

Such also is the doctrine of St. Thomas Aquinas, ii. 11. iii. p. 48. 'Haereticus possent, &c. Heretics may not only be excommunicated, but justly killed.' No one Pope since the beginning of the 8th century can be named, who condemned, or even disapproved of persecution! Popes Urban, Innocent iii. and viii. Clement, Honorius, Martin, were most furious patrons of the doctrine of extermination. Urban ii. in 1099 declared, *ex cathedra*, that 'to slay a heretic through zeal for Catholicism, was no murder.' See Pithou, Corpus Juris Can. Paris edit. 1687, p. 324. It is true, Bruys, speaking of him, calls his morals diabolical and infernal;—His. Des Papes, tom. ii. p. 508. But then, he was no worse than his successors, who faithfully copied his maxims against heretics.

We have the decisions of National Councils enjoining the examination of heretics—such as that of Toledo, Tours, Oxford, Narbonne, and Tolosa. See Edgars, Variations, p. 244. That of Tolosa was pre-eminent in its fury; and what is striking, it waged war against the Holy Bible also. 'No layman was permitted on the penalty of heresy, to have the Scriptures of the Old and New Testament in his vernacular idiom.' This was enacted in 1229; and has never to this hour been repealed. See Labbeus, vol. 13. p. 1239. Alexand. His. Eccles. vol. 20. p. 668.

And what is more, we have the decisions and the recorded practice of the General Councils, namely, the Third of the Lateran; the Fourth of the Lateran, in 1245. This exceeded all its predecessors in Satanic severity, and blood-thirstiness; also that of the Council of Constance in 1418. The atrocious Pope Martin presided in this assembly. They not only condemned and burned alive the Holy martyrs Huss and Jerome of Prague; but issued their terrific anathemas against the millions of heretics over all Europe; and commanded all emperors, kings, and princes dutifully to proceed, forthwith in their extermination, by fire and sword. And the decrees of this Council were applauded and confirmed by the last Council, namely that of Trent. Hence, and the whole world ought to know it,—the principle of intolerance and persecution is as essential, necessary, and integral, a dogma of Popery, as is the Mass, or the Pope's Supremacy.

And I call on every patriot and Christian in the United States, and beg his attention to this fact—that every one of the Popish clergy in Europe, and in our Republic, profess on their great and solemn oath on the cross, and HOLY SACRAMENT, to receive, obey and practice, this principle of PERSECUTION, that has thus received the sanction of the whole Romish church; and has been marked, as Edgar says, with the sign manual of INFALLIBILITY! And this principle they will reduce to practice, under pain of perjury, as soon as they can gain the ascendancy in our Republic! Then hail to the days of Queen Mary, and the FIRE and Faggot, and the INQUISITION, in our land! The genuine sons of Dominic wish and pray for it; and many are really weak enough to think it possible in our glorious Republic. Credat Judaeus—non Ego!

Finally, these principles peculiar to Popery, have been, with scrupulous fidelity, reduced to practice in terrific instances.

The persecution of the Waldenses and Albigenses—the genuine successors of the Old Italic Church, after the Church of Rome began her fatal apostacy, have been regular, and protracted from generation to generation. Pope Innocent the iii. succeeded in calling into the field 500,000 warriors against them! France alone brought 200,000 men as her share.—The carnage on both sides was appalling, for the Waldenses defended themselves. The leader of the persecutors was Earl Montford; and his name will pass down with deeper and deeper infamy, as truth prevails, and history wields her impartial pen.

When the city of Beziers was taken by the Crusaders, in 1209, the Albigenses were so mixed with the Papists, in the mele of battle, that the warriors did not know their own. 'Kill all,' cried the Papal missionary, Arnault, 'and God will know his own!' Seven hundred Christians were slain by the Papist in one church; 60,000 perished in all! This last is the number set down by Mezerey and Veley; Edgar, p. 252. When the city of Lavaur was taken, the governor and his lady were cruelly murdered; 80 gentlemen were slaughtered in cold blood; 400 Christians were burned alive; and all the rest of the citizens indiscriminately put to the sword! Veley, vol. 8. 454.

When Languedoc was invaded by these monsters, one hundred thousand Albigenses fell in one day! See Bruys, vol. 3. 139. Houses were burned, females violated, towns and cities laid in ruins. Gallantly did the brave Christians defend themselves; and some idea of their havoc may be conceived before they were exterminated, from the fact that 300,000 crusaders fell dead on the plains of Languedoc! And for the blood of each one of these is the Roman Catholic church accountable to God; as well as for that of the Christians! For she brought on the war.

But who can travel in minute detail, over the lands visited by the demon of Popish intolerance and persecution? Who follow him in his butcheries of Moors, Jews, and Christians, in Spain and Portugal, in the times of Charles V. and his son Philip I. What must have been the carnage of the commons, when this king witnessed an *Auto da fe*, in which 28 SPANISH NOBLES, were burned at the stake, before him, all at one time!

Who can detail the horrors of the French massacres at Merindol, at Grange, and that at Paris by Charles

IX. and the horrid slaughters of Louis XIV., at the Revocation of the Edict of Nantz! Who can paint the horrid scenes of the Duke of Alva in the massacres in Holland! What pen has yet done justice to the history of the persecution in Britain; and the massacres of the Protestants in Ireland? All, all these were done by the especial injunction of the Popes; and in the way of most piously extending the Romish religion! When the Paris and French massacre took place, the Pope solemnly gave thanks to Almighty God in the church, for *the happy carnage*; and caused a medal to be struck to commemorate the glorious event of the extension of Popery by the massacre of so happy a number of the foes of Popery! A *facsimile* of this medal I have seen in this city! The motto is—'Pietas excitavit justitiam. *Pietty excited justice!*'

I shall convey to my readers an idea of the numbers that have fallen victims to the intolerance and sanguinary religion of Rome. There perished under Pope Julian, 200,000 Christians; by the French massacre, on a moderate calculation, in three months, 100,000. Of the Waldenses, 150,000; Albigenses, 150,000; there perished by the Jesuits, in thirty years only, 900,000! the Duke of Alva destroyed by the common hangman alone, 36,000; the amount murdered by him is set down, by Grotius, at 100,000! There perished, by the fire and tortures of the inquisition in Spain, Italy, and France, 150,000. This does not include the exiled, those confined for life, and those who died in consequence of hard usage, after they had escaped. In the Irish massacres, in which were displayed all the horrid arts and tortures of the Spanish Inquisition, there perished 150,000 Protestants! Besides those who were burned in bloody Queen Mary's time, of England, or who died on the scaffold—22,000 were driven in exile, after losing their all.

To sum up the whole—the Roman Catholic church has caused the ruin and destruction of a million and a half of Moors, in Spain; nearly two million of Jews, in Europe! In Mexico and South America, including the isle of Cuba and St. Domingo, fifteen millions of Indians in forty years, fell victims to Popery; and in Europe, and the East Indies and in America, 56 millions of Protestants at least, have been murdered by it!

Thus the church of Rome stands forward before the world, 'the woman in scarlet, on the scarlet colored beast!' A church claiming to be Christian, drenched in the blood of SIXTY-EIGHT MILLIONS AND FIVE HUNDRED THOUSAND HUMAN BEINGS! And, horrible as this is, what is all this guilt, and overwhelming damnation, compared to the infinite guilt, of her seducing, and sacrificing, if grace prevented it not—the souls of *hundreds of millions* of her victims—on the altar of Moloch, and dooming them, so far as her fatal influence can go, to the pains of the second and eternal death!

Can any Christian, in the sober exercise of reason, conceive this sanguinary power, to be a branch of Christ's pure and holy church!

Can any politician believe that such principles can make their votaries good and orderly citizens!

Does not outraged humanity utter its execrations of these tenets, in the deepest tones of irrepressible indignation; and pronounce the Roman Catholic

Church the predestined SON OF PERDITION: AND THE WORST ENEMY, on earth, of the human race!—Rev. Fathers, you can answer this, if you will permit your consciences to utter their unrestrained response. But whether you will answer it or not here,—you must answer it at the bar of eternal justice, soon.—And there is no concealment, no evasion there!

And, now, I have done. I appeal from you, in your present delusion and mortal error, to you, as you shall see, and feel—when at the bar of God's eternal justice! There I shall meet you; and you will meet us,—before my judge and your judge. And thereupon, I appeal you and your predecessors in office, of your guilty deeds against God's holy cause, and saints,—to answer for them, before God's judgment seat!

It will be known there,—at the bar of Christ, in the light of eternity,—whether *your* cause, or *our* cause, was the cause of Christ! And whether or not our ancestors massacred by the Roman Catholic church, were the saints and martyrs of God!

To my Divine Master I humbly dedicate these Letters, imploring his pardon for any thing that is wrong in them; and his blessing on whatever is proper and useful in them, to vindicate His Gospel, and His royal honor and prerogatives against the GRAND REBEL and USURPER!

Farewell, Rev. Fathers, I have spoken *plainly*, because I am on a perfect footing of equality with you,—occupying as high a rank of office in the Reformed Church, as you do in your church. I have spoken *boldly*,—because I am a free man, and no Romish slave! I have spoken often *indignantly*,—yet, I trust, in charity,—because I have been rebuking a cold-blooded USURPER,—who has taken the crown from the HEAD OF HIM, 'on whose head are many crowns:' and has trampled the gospel and its ordinances under his feet, and outraged the feelings of humanity, and taught high treason, and sowed discord in every nation of Europe, and excited almost every war in that country for the last thousand years, and deluged the earth with the blood of the martyrs of Christ. 'On such a theme 'tis impious to be calm!'

Rev. Fathers, farewell, for ever! We part,—to meet again—at the judgment seat of Christ. May God's rich grace be given unto each of you, and rest on you, and guide you all to heaven! Amen. I am yours, &c.

W. C. BROWNLEE.

#### TO IRISH CATHOLICS.

From the Editor of the Boston Recorder:

#### LETTER I.

MY FRIENDS:—The Catholic Sentinel tells you, that I have said that Congress should *enact a law, not only to divest you of all civil rights and immunities, but of your lives and properties*. I have never said it, nor any thing like it. Mr. Pepper has no good excuse for telling such a story. I do not know whether he told it through ignorance or through wickedness; but I do know that you will not be very safe, if you give yourselves up to the care of a "Sentinel," whose statements are so far from the truth. I know, too, that if I would make my friendly intentions known to you, I must address you myself, and not trust to others, to tell you what I think and say.

I am told, that it will be of no use to write letters to you, because so many of you cannot read. But there are also many of you who *can* read. I write to *them*; and I hope they will read my letters to the rest.

But why have you not been taught to read? You and your forefathers have had Roman Catholic Priests for a thousand years. What have they been doing? Why have they not taught you, or taken care to have you taught by others? What have they done with all the money, which you and your fathers have paid them? They have built splendid churches at Rome, and bought rich dresses for the Pope and Cardinals to wear, and gilded coaches for them to ride in. They have built, and are building, expensive colleges and schools, to instruct the children of rich Protestants, hoping to make Catholic Priests of them. Meanwhile, your children, and your father's children, and your grand father's children, and your other ancestors, have been left to get a little learning as you could, or grow up in ignorance.

Is not this all true? Only think, how much money you have paid them yourselves. Do you know what they have done with it? When a Protestant has given a man a dollar, for some religious purpose, he must show what he has done with it, or he will never get another. Is it so with you? Do you know what your Priests do with all the money they receive from you? Have not you and your Catholic neighbors paid them so much, that they might have taught you, and your neighbors, and your children, to read? If you and your ancestors, for five hundred years past, or two hundred years past, had been Protestants, you would have been taught.

Now, my friends, think, a little while, whether Priests who have so shamefully neglected their duty, are worthy of your confidence. You and your fathers have tried them, for hundreds of years. Have you not tried them long enough? Is it not time for you to say, your children shall be taught to read? Is it not time for you to choose such schools for them, as you find to be best? This is a free country. The Priests have no right to control you in the education of your children.

Some of you do send your children to our Public Schools. The teachers tell me, that they behave as well, and learn as fast, as any children under their care. I am glad to hear it. Your children, thus educated, will be intelligent and respectable. Some of them will be among our great men, in another generation. If the Priests will furnish schools for your children, which are as good as the Public Schools, you have a perfect right to send your children to which you please. But see to it, that they go to good schools,—schools where they can learn well. If you are determined to send them to such schools, probably the Priests will not object, for they know they cannot help themselves. Perhaps they will even encourage you. But whether they do or not, see to it that your children are well educated.

I have many more things to say to you, but I cannot say them all in this letter. I must write you another, and perhaps several more. With infinite facility could I, were such my propensity or my decision, locate, by Cadmean art, on the immaculate superficies of theses substitute for the papyrus of antiquity, manufactured from the Carolinian vegetable, visi-

ble representatives of mental operations, longitudinally not inferior in extension to those of the Catholic Sentinel; that is, I could use as long words as the Sentinel, if I pleased. But I shall not try to do it; for though it might astonish the ignorant, it would do no good. I shall only try to tell you, as plainly as I can, how you may be happy, both in this world and in the world to come.

Your Friend, THE EDITOR.

#### JESUIT COURTESY.

We extract the following from the last Catholic Telegraph. It will be recollected that the editors are Jesuit priests from Europe. Unsatisfied with toleration and protection in the land which affords them a home, they make an appeal to 'OUR RULERS,' to put down the native born American citizens who happen to be guilty of the *crime of Presbyterianism*. Not content with their own outrages upon common courtesy, these Jesuits appeal to 'OUR RULERS,' to hang up their slanders in the Capitol at Washington. We pity their impotent malice. The Catholic Telegraph says:

We call the special attention of our rulers to the following portrait of Presbyterianism. It should be hung up in the Senate Chamber at Washington, in the Hall of the House of Representatives, in the State Capitols, and in the dwelling of every liberal and enlightened citizen, who wishes well to the cause of civil and religious liberty. Recent events have shown that the Presbyterians are ready to follow any daring leader to power—to put the torch to the pile, and make our country, with its present prospects of happiness for millions yet unborn, an 'Haceldama,' or field of blood. *Theirs is the 'treason against human hope.'*

The cool impudence with which these foreign emissaries speak of 'our country,' and appeal to 'our rulers,' against the sons of those who gained the independence of the United States, at the price of their blood, is unparalleled. In the pages of history, we find nothing to compare with it.

The following is a part of the portrait which the Jesuits are petitioning congress and the state legislatures, to have hung up in the halls of legislation.—The italics and capitals are their own.

'The Presbyterian Clergy are loudest; *the most intolerant of all sects, the most tyrannical and ambitious; ready at the word of the Lawgiver, if such a word could now be obtained, to put the torch to the pile, and to rekindle in this Virgin hemisphere the flames in which their oracle, Calvin, consumed the poor Servetus, because he could not subscribe to the proposition of Calvin, that magistrates have a right to exterminate all heretics to Calvinistic Creed. THEY PANT to re-establish by law, that holy inquisition, which they can now only infuse into public opinion.*

McLane, Butler, Cass, in the cabinet, Grundy and Frelinghuysen, in the Senate, the Rev. Mr. Smith, chaplain of the house, with all the other Presbyterians in and out of congress, at Washington, should be the superintending committee to see that this portrait is duly hung up in the capital.—*Cin. Journal.*

#### INSULT TO A CITIZEN OF CINCINNATI.

Since we selected the above from the Telegraph, a respectable citizen has called to mention the insulting treatment, which he received from a leading member of the Catholic communion at the late consecration of the Catholic Cathedral, in Fifth street, Cincinnati.

The gentleman with his wife and children, was returning from the Third Presbyterian church, (of which he is a member), when attracted by the noise of the martial music, he paused a moment on the pavement just as the Bishop, &c. was leaving the Cathedral. As usual he

had his hat on. A leading Catholic came up to him and exclaimed, 'Pull off your hat, sir!—Why?' said the gentleman. 'Oh, the Bishop is coming,' was the reply. 'And what of that,' said the gentleman, 'the Bishop is only a man.' 'Pull off your hat' cried the Catholic, in a rage. 'No,' said the gentleman, 'this is a free country.' Upon this the Catholic attempted to *knock off* the hat. The gentleman perceiving a crowd gathering, and unwilling to be even the innocent occasion of a row, reluctantly pulled off his hat before the minion of a foreign power, but his republican feelings were deeply outraged. We state these facts from the lips of the gentleman himself. We make no comments, only to ask our Protestant fellow citizens to inquire where these matters will end?—*Cin. Jour.*

## Temperance Reform.

*From the Christian Mirror.*

### TEMPERANCE MEETING AMONG SLAVES.

SAVANNAH, GEO. DEC. 28, 1834.

Bro. Cummings,—I feel bound by promise to communicate to you, as I am able, whatever falls under my observation, that will be interesting and profitable to your readers. But how and what to write, from the constantly recurring novelties, that pass under a stranger's eye, and salute a stranger's ear, I confess, I can hardly tell. There is something new about every thing here. The sun, moon, stars, sky, clouds, air and earth hardly resemble, at this season, the same things at the north. The inhabitants, their costume, their manners, their employments and enjoyments are as widely different. Civil, social, domestic and even religious life here, has a newness about it, and a newness which a stranger cannot but notice. Mind as well as matter, the soul as well as the body seems to possess and exhibit a buoyancy peculiar to the climate. This is noticeable in black and white, in young and old, in the high and the low, what would pass current as levity or airiness or giddiness at the north, would be considered as bordering upon the phlegmatic here.

The Christmas holidays which commenced on Thursday close to day. These are what the negroes call their happy days. They are let loose from labor, but not from lust. In instances not a few they suffer satan to take the place of their common master, and they labor and try and strive and foam in his revels. The time as they deem it, is their own. They sell whatever they have for market, and spend the proceeds as they please.

They are all in the streets, walking here and there, in their finest dress, and generally in high glee. I have seen a great many for the three days past, much raised with stimuli, but not one dead drunk.

On Thursday, almost all the churches in this city were opened, and the congregations were respectable. As the minister *pro tem.* I preached to my own colored flock. The congregation was not reduced more than 25 per cent. from the Sabbath, and all appeared well. I presented to them from Heb. i. 6, the reasons which justify Christians in worshipping Christ. The fact that so many, perhaps 400, of this kind of people were in the house of God on the first of their holidays, convinced me that Christianity must have exerted her salutary influence upon them, and that the temperance reformation must also have lent it aid. What I had seen, yesterday and the day before in the streets, of high glee among persons of color, had however raised my fears that among this class of our great community, little had been done by way of redemption from the curse of ardent spirits. I had long since determined to preach on the subject before I left them, and had received an invitation so to do from one of their members. He promised to give me timely notice that I might be prepared.

Judge then of my surprise, Br. C. when at 2 o'clock this afternoon, I received a verbal message from this very man, that they expected me to preach on the subject of temperance, at half past 3, this very afternoon. I looked at my watch and thought, that one hour and a half was a short time for a cold blooded yankee, to prepare himself for such an occasion. But I consented, and at the appointed time addressed an overflowing congregation from Gal. vi. 10. *As we have therefore opportunity, let us do good unto all men.* I endeavored to show them, in the first place, that the universal law of benevolence bound all men, black and white—high and low—rich and poor—learned and unlearned—bond and free, to do good, to the very highest degree of their powers, and in all ways, unto all men. I then showed them very briefly, the evils which had resulted from the accursed fashion of drinking ardent spirits, and the only possible remedy for these evils, and closed with an appeal, powerful as I could make, to their hearts and consciences, to enlist them under the law of benevolence, in this glorious cause of reform. At the close, all who belonged to the temperance society, and all who wished to become members were invited to stop and attend to the ordinary transactions of the society. Between 3 and 400 took their seats and remained, and while I was disappointed at seeing such a throng go away, I was still expecting a powerful addition to the society, and as encouragement to them to come forward and enroll their names, I took out my pencil and publicly placed my name on the neatly bound book which they had for the purpose. Soon two or three females, whose appearance showed that they were, or would soon be, mothers, and I think one man came forward and directed their names to be enrolled, and the president then told me, he believed all the rest were members.

The constitution, quite as binding as any of ours at the north, was read, and also the minutes of the last meeting, and a collection taken up. The venerable president, with his woolly head, as white as mine, stood by the altar, and around him and directly before me, twelve men from 25 to 35 years of age, dressed as well as any twelve who could be selected from the bar in your city. The president, who was also a preacher, of mixed blood, wore a watch chain of pure gold, and a large key and seal of the same metal; the twelve who stood around him, and who reminded me of the twelve apostles, were tall, well built, erect men, exhibiting every mark of high health and a robust constitution, and an unusual degree of animation, and an uncommonly amiable disposition. Aside from color, I do not know where I could select twelve men of as equally good appearance in the whole State of Maine. Their dress was of a superior texture and chosen without much prepossession for the gaudy or the extreme of fashion. Each wore a watch with a very modest guard. There was but one exception to very modest gloves and his were white. There was no mixed blood in these twelve—jet black Africans, with white sparkling eyes, and a full set of teeth, white and pure as the best of ivory, and free from the stain of that weed which pollutes so many teeth, and foul so many mouths at the north. I shook hands with them all, and had more or less conversation with each. I was glad to see them so much engaged in this good cause, and said every thing I could to encourage them.

The scribe or clerk read very modestly, yet very intelligibly, and his books were kept in a very fair hand. When the common business was transacted, he requested the members of the board, I suppose a board of managers, to stop, for the transaction of some business peculiar to them. As these twelve men of whom I have spoken, stopped, I suppose they were the members of the board, and as the scribe had three neatly bound books, I suppose one of them was the record of the society, another the record of the board and the

third a catalogue of the names and members of the society.

This Society is confined to the 2nd African Church and Parish in this city—holds a meeting each month, has about 500 members—takes up a collection at each meeting which after defraying incidental expenses is appropriated under the care of the Board to the poor of the society. I noticed in the reading of the minutes that one collection last month was a few cents short of \$4. This as a medium collection would put into the hand of the Board near 50 dollars a year, for the benefit of the poor, for incidental expenses must be next to nothing.

This society, as well as the church and parish affairs, is wholly under their own control—the whites have nothing to do with it. Never have I seen a Temperance Society, more orderly in its meeting, or more correct and prompt in the transaction of its business, or apparently more engaged in the good cause. I doubt not that your good readers, who are so well agreed in good wishes, and would be, if they know what to do, in good efforts towards our colored population, will rejoice to know any thing and every thing, they can about their condition and circumstances and characters; from the few facts which I have here stated they may draw their own inferences and make what application of them they please. These are the bondmen of this south, for I am told by the former preacher to this very people that there are not more than 50 free people that belongs to this religious society. I can say no more on this subject and it is late—so good night.

Dec. 29.—I had intended to say in the order of time, that I preached yesterday forenoon in the 1st. African church in this city, the pastor of which is Rev. Mr. — a colored man of more than 70 years, and 34 years in the ministry. He was a slave for 35 years, and has been free about the same period. He has preached extensively to the people of his own color and is considered by black and white as a very worthy and pious man. He comes very near to the ideas which I have formed of the ancient Cyprian. He has several times called upon me and I have been much pleased with his conversation. After the sermon yesterday he made some very appropriate and worthy remarks to his people, enforcing the sentiment of the sermon. His house of worship is very large, and the congregation, although in the forenoon when the servants are especially needed at home was respectable, probably 300 or 400.—There was something in the appearance of your venerable pastor—all were solemn and attentive. The singing was excellent, and here let me say, that I have preached in the three African churches in this city, and I do not know that I ever preached in churches where there was more order and less disorder—more propriety of behavior and less impropriety. Indeed, I have seen nothing of that playfulness among children which is too common at the North—nothing of that vanity and levity and interchange of ideas between the sexes by mincing, and wincing, and winking, and other pantomime among the youth, and nothing of that marked disapprobation of the truth, which is sometimes seen on the countenances of the older among you.

Now Brother C. I cannot account for this fact, but on the supposition that the blacks, degraded as their condition is, must have enjoyed many privileges, civil, social and religious, and must have made no inconsiderable improvement of the privileges which they have enjoyed.

P. T.

*From the New York Observer.*

#### TEMPERANCE VILLAGE.

The flourishing manufacturing village of Greenville, in the town of Norwich, Conn. is perhaps, the most decidedly temperance village in this country.

The whole territory, extending for nearly three miles on the Shetucket river, and to within a few rods of the wharves on the Thames at Norwich, was originally owned by the Norwich Water-Power Company, who effected the purchase, and became organized as a company for the purpose of placing a dam across the Shetucket river, and bringing into use its immense water power. They adopted, from the beginning, the plan of excluding, entirely, the use of ardent spirit. The dam was built, and a canal of seven-eighths of a mile constructed, without departing from this system; and, although a large number of men were employed, and for a long time, in working in the water, none were apparently injured by the exposure. The object of the organization of the Company and of the works erected by them, was to effect sales of water-power and of building-lots. In pursuance of this plan, of entirely excluding ardent spirit from the village, they inserted in all their numerous conveyances, a condition that if ardent spirit should ever be allowed to be sold in any building, erected on the land conveyed, it should be forfeited to that Company. And the Corporation, also, covenant that, in relation to their remaining land, the same rule should be applied to themselves; so that the village is forever protected from this worst of all nuisances. So far from this provision, hindering the growth of the village, it has undoubtedly, promoted it already, and will, in future, promote its growth and prosperity; for there is no good manufacturer or mechanic but would prefer a residence in a village so regulated. Is not this plan worthy of imitation by those who may be settling new towns? R.

*Veto Power.*—We have before us a judicious application of this power. Ezekiel Raynor applied to the common council of Brooklyn for a tavern license, which passed the board. GEORGE HALL, Esq. the mayor of the city, in a long address to the board, gave his reasons why he objected to the licensing of grog-shops. In pursuance of the city charter, the vote was again taken on granting said license in the following form: Resolved, That a tavern license be not granted to E. Raynor, and that the petitioner have leave to withdraw his petition—carried.

The grand jury of the city and county of New York, after careful examination, say that they have come to the deliberate conclusion, that if this source of vice and misery were at an end, three quarters of the crime and pauperism of the city would be prevented, together with an incalculable amount of wretchedness, that does not come under the cognizance of the law. And they add—

‘It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of, by granting licenses for the purpose of vending ardent spirits; thereby legalizing the traffic, at the expense of our moral, intellectual and physical power.’

To the honor of the temperate young men of the 9th ward of this city, be it remembered, that they have published and circulated thousands of copies of the proceedings in the above case with this declaration: ‘We shall ever be in favor of the Veto Power in all similar cases.’—*N. Y. Gazette.*

Where should the frightened child hide his head, but in the bosom of his loving friend? Where a Christian, but under the shadow of the wings of Christ his Saviour?—*Hooker.*

*From the S. S. Journal.*

We do not know of a more effective method of exciting an interest in the labors of ministers in heathen countries than by showing what they are actually accomplishing. The letters of children of pagan parents, trained to idolatry, who have afterwards come, under the influence of Christian schools and families, exhibit their happy effect in a striking manner. The following letter from a native youth employed as a teacher and assistant of the mission in Ceylon, is his own language without alteration.

*American Missionary Seminary, Batticotta, Jaffna, Ceylon, October 20th, 1834.*

MY DEAR FRIEND,—I learned by your favor of the 14th ultimo, that the letter and the parcel of books which I had sent by a private hand were kindly accepted. I promised you in that letter to give, in future, a short account of myself, because friends have a desire to be acquainted with each other's circumstances, in order to gratify themselves, and to have intimate union. I embrace this fit opportunity for fulfilling my promise.

I was born of Christian parents, nearly in the year 1811, at Moodaloor, named by the Tanjore missionaries Nazareth, in the Tinnevelly district, in the southern part of India. When I was five years old, my parents put me into a school established in the same village by the above-mentioned missionaries, where I learnt to read and write my own language, till my ninth year. At that time Nyanapooranem, my youngest sister, of eight years of age, was suddenly cut off by the epidemic cholera, which then prevailed throughout the district.

In the year 1822, I was admitted into a seminary which was established at Palamcottah, three miles east of Tinnevelly, by the Rev. Messrs. Rhenius and Schmid, the church missionaries, where I learned several branches, such as Murray's Grammar, Bonycastle's arithmetic, Guthrie's Geography. First Lessons on Astronomy, &c., but especially the Bible, the word of God, in which I felt a great interest. I read it, therefore, with eagerness, and committed to memory a great number of passages and several portions of Scriptures. By the unspeakable mercy of God, my understanding was opened to see the deplorable state in which I had so long lived without any concern to seek my salvation, which was provided by Jesus Christ, the son of God, who submitted himself to the death of the cross, to deliver the world from the bondage of the devil, opened a new way to Paradise by shedding his own blood, and procured forgiveness of sins to forlorn sinners, who were by the law condemned to be tormented for ever in hell.

During this time, I, with some of my companions educated in the same seminary, went to different places, such as Tritchendoor, Changranainar, Kovil, &c. where the heathen celebrated their principal festivals, in honor of their respective gods. Our object in this journey was to make known to them the glad tidings of the gospel, and to distribute tracts and portions of Scriptures, so that they might seek their salvation through Christ, knowing that their gods were but stones, wood, silver, gold, &c.

On the 26th of January, 1827, when Mr. Rhenius set out to Madras, which is about 450 miles distant

from Palamcottah, I accompanied him, with a view of seeing and knowing the different parts of the country, and returned to Palamcottah after about four months.

On the 15th May, 1830, I was sent by Mr. Rhenius to the seminary at Batticotta, in Jaffna, to study different branches of science, under the care of the Rev. Mr. Poor, the principal of the seminary. I now pursue my course of studies with much desire, that I may be profited in the world through life; and I have resolved to devote myself to the service of God.

Three years ago, one of my brothers departed this life, and in the present year two more of them expired. I have now, dear friend, two brothers and two sisters. May the name of our Lord be praised for ever and ever, and let us serve him both in adversity as well as in prosperity.

Believe me, dear friend,

I am your affectionate,

S. WINFRID.

### CHILDREN.

There has been an idea prevailing that children should be received into the temperance ranks with great caution: we admit that none should be permitted to unite until the object is fully understood; but children can be made to understand that alcohol is a poison, and never should be used as a drink, at a very early age; and when they do understand it, let their names be enrolled, no matter how early. Children should be more attended to—they are much clearer sighted on this important subject than their seniors; and well they may be, for they have not an acquired depraved taste and prejudices to contend with. We should be glad to see every Sunday school in the Union a temperance society—what reasonable objection can there be to it? In joining the society the children simply promise to avoid the use of an article that, if taken into the system in any quantity, operates as a positive poison. Parents exact from their children daily promises of a character infinitely less important than the one we now suggest. Let us have all the children in the Union from six to fifteen years old on our lists, and in a few years such a being as a drunkard would not be known. Let us think more of our dear children.—*Temp. Rec.*

NEW ORLEANS THEATER.—The American Theater at New Orleans, is advertised in the papers of that city of Dec. 20th, to be opened on the next Sunday evening with "The Heart of Midlothian,"—Mrs. Pritchard as the Brigand and Madge Wildfire." The theater is owned and managed by Mr. Caldwell, a player from England, and the gentleman who presided at the great meeting, having for its object the expulsion of Rev. Mr. Parker. It would be a bad omen if foreign Theater managers should be permitted to assume the double power of shutting up our churches on Sunday, and opening play-houses instead.—*Jour. of Com.*

A clergyman, Recently from Russelville, Kentucky, informs us that he has been instrumental in establishing three Sunday-Schools in that vicinity, containing 240 pupils; and that of this number at least 150 had made a public profession of religion in the Baptist, Methodist, or Presbyterian church within the last year.—*S. S. Journal.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 7, 1835.

*For the Religious Intelligencer.*

## DEATH OF MESSRS. LYMAN AND MUNSON.

No event has occurred in the history of American Missions, so appalling, as the untimely and melancholy death of these brethren.

We were wholly unprepared for it; and therefore, it fell upon us with the greater weight. We seem never to have really believed that such a catastrophe could take place. Since no American Missionary ever had been murdered, we inferred with not a little confidence that no one ever would be. And God has suffered this thing to be done, perhaps, among other reasons, to chastise our presumption. It is much to be desired that the Churches should not be unmindful of this grave admonition.

As the deceased were not generally known in this region, some notice of their life and character will doubtless be acceptable.

HENRY LYMAN, was a native, or at least a resident of Northampton, Massachusetts. He graduated at Amherst College in 1829; and pursued his theological studies at Andover Seminary, which he left in the Fall of 1832. The following winter was occupied in attending medical lectures, and making other preparations for his mission. He sailed from Boston in the spring of 1833. The rest is too well known to the public to need particular mention here.

Mr. Lyman was a man, well chosen for that description of missionary labor into which he entered. Possessing an uncommon share of physical strength, capable of enduring great hardship; not easily discouraged, or beaten back from a favorite object; accustomed to look on the bright side of the world, to make the best of an untoward circumstance, and gather courage from defeat; and ever borne onward by a strong tide of enthusiasm which no disappointments, no misfortunes could entirely suppress; with such traits of character, he was admirably fitted for the work of exploring new countries and preparing the way for permanent settlements.

Whatever object of moral interest engaged Mr. Lyman's attention, for the time being, it exerted a sort of mastery over him. He threw his whole soul into it.—It became the focus on which all the ardent feelings of his ardent mind poured themselves; and with such intensity of action, that the man and the object seemed to be identified.

His piety partook of, and was moulded by this feature of his mind. It was decided, fervent and active. It impelled him to incessant efforts to promote the cause of truth; where the souls of his fellow men were in question, he was accustomed to shrink neither from labor, from obloquy, nor from personal danger.

Those who rejoiced with him in the day of his espousals to Christ, can testify how entirely he transferred the energies of his mind, his whole being as it were, from the pleasures of this life, to the service of God. If he entered heart and soul into the former he was not less zealous in the latter. It was no doubtful homage, no half-

way compliance, that he yielded to the person and will of his newly found Redeemer. To an unusual degree he identified himself with the cause of Christ. And it is probable that early in his religious career he began to think of a missionary life. Certain it is that not long after he joined the Seminary at Andover, it was understood that his eye was upon a foreign mission.

His investigations on that subject were indefatigable. And his labors to promote a missionary spirit in the seminary, will not soon be forgotten. Never did a man enter more cheerfully and heartily upon a chosen field of labor than did Mr. Lyman, upon the enterprise to which he had consecrated his all. Never for one moment was he seen to falter, or heard to speak of the future, with any other than pleasant anticipations. He seemed impatient to be gone. The endearments of country, kindred and home, (and they were sweet to him,) had no power to cool his zeal, or delay his departure. His face was towards the heathen; his heart was in foreign lands; and thither he bent his willing feet. No cloud of regret hung upon his brow; no gloomy forebodings staggered his purpose. "Against heaven's hand or will," he argued not; nor did he

——Bate a jot

Of heart or hope; but still bore up and steered Right onward."

Bright scenes, no doubt, lay pictured before him in the distant future. Scenes of gathered churches, of regenerated cities, of regenerated communities. Scenes of peace and love—where in every hamlet might be discovered the spire of a Christian temple,

"Pointing as with silent finger to the skies;"

and where the sound of the church-going bell should call forth from happy homes, multitudes of devout worshippers to pay their vows to God on His holy day. The hope of witnessing, or being remotely instrumental of such results, no doubt quickened his steps and nerved his arm.

But so it was not to be. Other eyes may behold these scenes; his are closed forever! He has fallen on the very threshold of his enterprise! He was permitted just to survey and weep over the desolations he would repair; to send back his report and his appeal to the churches of Christ; but not to do the work which his soul loved. That privilege is reserved for others. Mean time a higher, holier sphere of action is doubtless opening upon his astonished and delighted eye. He is not lost to the cause of God: he is still, more ardently, more efficiently than ever, serving Him on high; while the sweet fragrance of his memory, shall descend as a rich legacy to the churches. "Blessed are the dead who die in the Lord. Yea, saith the Spirit, for they rest from their labors and their works do follow them."

C.

A notice of Mr. Munson will appear in our next paper.

Christians hearts are as iron; if they be once made hot with the love of God, they will more easily be joined together in love one to another.

Mercy drew the covenant; faithfulness keeps it; mercy calls us; faithfulness will not cast us off.

*From the New England Spectator.*

### POOR FEMALES DEFRAUDED BY PROFESSING CHRISTIANS.

MR. PORTER.—Having been engaged for a few weeks past, in the distribution of charity among the poor, I was led to inquire the cause of their destitution and distress. I mean, sir, that of the virtuous and industrious poor, for it needs no inquiry to ascertain the causes of poverty and crime in general.

An allusion in the sermon by Mr. Greenwood, last evening, before the Howard Benevolent Society, has induced me to notice this subject now.

The allusion was to the miserable pittance that is received by the poor destitute female, for common sewing. My heart is so full on this subject, I can hardly give my feelings utterance. Two or three facts must answer for the present. The circumstances to be related, I believe are substantially true, and could be proved in a court of justice. I have names, dates, and residences, from unquestionable authority.

A young, active, and healthy Christian brother, without any one but himself to support, has boasted of having given but eight cents each for making shirts for his store. He is now a bankrupt. Another Christian brother gets pantaloons made for ten cents and drawers for six. He pays but this to a sister of the same church, who is more or less dependent on charity for the necessities of life; and yet he is worth his tens of thousands.

Go with me, sir, to a poor miserable apartment within sight of my store, where there sits a woman who has seen better days. Her husband is a drunkard—a furious, beastly drunkard. She has four half-clad, half-starved, but innocent, and to a mother's heart, dear and precious children. Without food, at times, it appears as though starvation was inevitable; at others, without a particle of fuel, death stares them in the face as he chills their blood, and benumbs their faculties. Look at them upon a Sabbath day, the coldest of this season, without a single particle of fuel or fire. Look at the poor woman again, after she had procured a few sticks of wood, proceeding on her way to the shop for work. She was a tailoress by trade before her marriage. She was a stranger where she applied, but obtained a garment to make, that must be returned by a certain day. She returns with a quickened step. To accomplish the work by the time agreed, she is under the necessity of sitting up the most of two nights, consuming her little stock of fuel, to obtain the means of purchasing more. Her task accomplished, she promptly returns with the garment, ere the time for the work had expired. Hope now revived. As this was the first piece of work, she had done it neatly, in hopes of obtaining more. It was a plain garment, and she had made many a one. Arrived at the shop,—presented the work,—it is inspected by the woman of the shop. Do you call that right, and this done well, and these plaits as they should be? We want no more work done like this, was the reply, with a fling of the article. But where is the difficulty? was the question of the modest woman; I will take it home and alter it. No, if you can do work any better than this, we don't want any more of it. The poor woman left, and soon returned to see the owner of the shop. He was there. Said the first woman, on her entrance, Mr. —, do you think that's done right? do you want work done like that? No, said the man. The seamstress again said she would make any alteration. But no, none should be made. Well, Mr. —, what is the rule when work don't suit? what deduction from the usual prices? We don't pay any thing, was the cold and stern reply; and the poor woman returned to an empty table, to a cheerless fireplace; her little stock of fuel consumed while making the article, and not a cent did she or has she re-

ceived for her labor. And this man is a Christian!—I blush to write, a disciple of him who went about doing good. A man worth some thousands of dollars; and it is said that this is not the first instance of the same kind.

Yours,

COOLIDGE.

*From the Christian Mirror.*

### TWILIGHT MUSINGS.

*"Watch and Pray."*

How much meaning there is in these few words. To profit by the admonition thus given, we must know what we are to watch against, and for what we are to pray; and in order to this we must be sensible what manner of persons we are.

Created, at first holy and happy, only a *tittle* lower than the angels, man might have continued in the enjoyment of those pure pleasures which were his in Eden. But he disobeyed God his benevolent Creator, and by his sinfulness, has removed himself to an infinite distance from that Holy Being.

We, the descendants of the fallen pair, are sharers in the moral ruin which they entailed upon their posterity. Man was formed in the image of his Maker, and a living soul was given him—now how fallen, how debased! The mind is wholly depraved,—the affections are alienated from God, the desires left to feed on sensual objects, the soul is shrouded in darkness. But are we left without any hope? Has he who created man left him to grope blindly along through life, and at last to receive the reward of his wickedness?—No! though we deserve death, he who is perfect in goodness offers us life. He has given us conscience which if well enlightened and followed will do its part in guiding us in the way of truth, and restoring health to the moral being. We have, in addition, the revealed will of God. We cannot mistake—all is plain. Our duty is there presented, and we must choose either the good or the evil. If we receive with gratitude the gift of pardon and reconciliation through Christ, we have yet much to do.

Watch and pray for the injunction of our Saviour.—We are still inclined to do wrong. Sin is not entirely removed from our hearts, and satan is busy in a thousand ways, trying to draw us away from God and heaven. We are to watch against his wiles; we are to look deep within—scrutinize the motives which actuate us, and guard against even the appearance of evil. Nor should we neglect prayer.—We are weak and can do nothing. In Christ is our strength, and he has promised to hear the humble penitent. We are to pray for his aid in conquering self, in subduing every unholy feeling, for his grace to help in every time of need, and for the influences of the Spirit to purify and elevate the soul.—We are to watch all our words, thoughts, and conduct towards others, and pray that we may in all things honor our Heavenly Father.

Watchfulness and prayer should accompany each other. We cannot expect an answer to that prayer which comes only from the lips, or is the effect of a momentary impulse. True prayer will lead to a more intimate acquaintance with the sins of the heart and of the life, and thus enable us to keep a more careful guard over ourselves.

Thus carefully watching, and constantly seeking strength from him who is mighty to save, the Christian will advance in the divine life. He will be crucified unto the world, and the world unto him. He will acquire the spirit and temper of his Lord, and having at last overcome the world, will rise on the wings of faith and love to the fruition of his hopes in an eternity of blessedness. Professing Christian, do you desire this glorious destiny? Watch and pray.

HALEN.

## Miscellaneous.

### EDUCATION IN THE WEST.

The mandate of public sentiment has gone forth, says the Cincinnati Journal.—ALL THE YOUTH OF THE VALLEY OF THE MISSISSIPPI ARE TO BE EDUCATED. No one can read the stump-speeches of candidates for office in Indiana, Illinois, and Missouri, without a conviction that the public mind has gone full and strong in favor of universal education. Candidates for office, usually echo the popular voice; and when we hear them descending on the value of knowledge, and promising to have laws enacted for the patronage of common schools, academies, and colleges, we are left in no doubt as to the opinions of their constituents. Even Papists, who have frowned on the instruction of the common people, in almost every nation under heaven, are in the great valley compelled to bow before the majesty of public opinion and come out in favor of education.

We rejoice most sincerely in being able to bear testimony to these facts. We have lent our humble influence in the formation of this public sentiment, and shall strive to help it onward, and onward, until the great work is consummated.

Much still remains to be done, not to convince the citizens of the new states of the value of education, but to devise plans and carry them into successful execution for the universal establishment of common schools. In the Salt River (Mo.) Journal, (an excellent paper by-the-by) we find a report of the school commissioners of the state of Missouri. It is an able and philanthropic document, creditable to the state in which it originated, and to the body who formed it.

They say:

By a recent writer of distinguished merit on the subject of education, and from whom we shall frequently and liberally quote, it has been laid down as a fundamental principle, that the whole object of intellectual cultivation, is to inspire man with a sense of duty, and a spirit of usefulness—in other words, to bless society rather than adorn it, to give to man just views of obligation, and furnish him with adequate motives to the discharge of it. The superlative importance of primary schools, your commissioners consider established, and the method of conducting them most efficiently forms the legitimate subject of our anxious and persevering inquiry.—It is capable of the clearest demonstration, that to the mass of human society, there are no institutions of the land bearing so intimate and so vital a relation as the seminaries for the infant mind judiciously established by our Fathers and so happily maintained by us their children. In them are the first elements of thought developed, combined and strengthened, in them are the first principles of duty to God and man, either directly or indirectly, inculcated with irresistible force—and in them is the young immortal formed for virtue, and honor, or for vice and infamy. But that extensive portions of our country are either partially, or wholly destitute of the means of common schools already established, is limited by defective modes of teaching; that many important branches of study are excluded from our schools; that there is an almost entire absence of all articles of apparatus for visible illustration; that the moral culture of childhood is almost wholly overlooked; and that our youth are not taught to place a proper estimate on their own powers; are truths, of too much importance, however, painful, to be overlooked or suppressed.

The infancy and comparative poverty of our State, its indebtedness, its scanty means, and the smallness of its revenue, are difficulties so nearly insuperable in their character, as to fill the mind of the philanthropic with a painful apprehension that a system can scarcely be devised by which a command of the requisite funds may

be obtained. It has been very popular for no inconsiderable length of time for editors, for candidates for public favor, and for public offices, to freely descend to the people upon the propriety of adopting a judicious system of common-school education. And as these discourses have ever been favorably received, may not the conclusion be justly drawn, that the people of this state are willing, perhaps anxious, that a good system should be commenced, which by gradual accumulation, would at last become adequate to the wants of the population.

*To instruct our 50,000 youth, 1666 teachers are needed, if we allow but 30 scholars to attend one school. We have at this time teaching school, about 430 teachers. What can be done to supply 1236 moral, well educated, and well qualified, teachers, now wanted to teach our youths? would it not be well, for the state to extend a helping hand to individuals deserving of its patronage, and in connexion with their own efforts, give them a thorough professional education.*

The measures they propose are, that 40,000 dollars be raised by taxation and funded for the support of a TEACHERS' seminary.

They say:

Your commissioners can scarcely conceive how they can recommend a measure better calculated to subserve the interests of primary schools than the immediate establishment of a seminary for the education of teachers. For let a common-school system be established, however liberal, wise and universal, it will be entirely imbecile, utterly worthless, unless good teachers can be obtained to carry out the intentions of its framers. They are proud of being able to fortify these opinions, the result of much personal observation, with the authority of the president of the North Carolina University, Mr. Caldwell, of Mr. Gallaudet, and of the justly celebrated Mr. Woodbridge, editor of the Annals of Education.

It is probable however, that after the institution for the instruction of teachers shall have been permanently established, it may be made nearly, if not wholly a self-supporting institution.

By this, we mean, that a manual-labor system may be attached, if thought advisable by the general assembly, to the institution, by the instrumentality of which the avails of the pupils' labor may be made to defray the expenses of their board, and tuition; and this too, without retarding their studies.

The report closes with a merited tribute to the value of manual-labor institutions, which are open alike to the poor and the rich and which at the same time strengthens the intellectual and physical energies.

We will conclude our long article with the single exclamation, WELL DONE MISSOURI!!!

### AMERICAN EDUCATION SOCIETY.

This Society has, the present Quarter, made appropriations to 767 young men, 64 of whom were new applicants, in 116 institutions, in 21 States and Territories of the Union. The amount of money appropriated to these beneficiaries is \$14,096. As many new applicants have been admitted to the patronage of the Society within the last twelve months, as there were beneficiaries connected with the institution during the year 1825, and nearly twice as many as were assisted by it during the year 1827. Christians have prayed the Lord of the Harvest, that he would send forth laborers into his harvest, and the Great Head of the Church has heard and answered their supplications. Many young men are disposed to seek the ministry, and a large proportion of them are dependent on the charities of the Churches to enable them to prosecute their studies in preparing for

this important work. They solicit aid at the hand of the A. E. S. which has given a pledge, that no young man of approved talents and piety, shall be prevented from entering the ministry, through want of pecuniary means. The prospect now is, that young men of this character will, in process of time, come forward in sufficient numbers to supply our country with an enlightened and devoted ministry, and to furnish a host of missionaries for the heathen, provided the requisite funds can be obtained to assist them in acquiring a competent education. The directors feel bound to redeem the pledge they have given. They have hitherto done it, and they hope, by the blessing of Heaven, and the freewill offerings of Christians, to do it in time to come. But in order to this, the charities of the Churches must be increased, at least *thirty per cent* the present year. At this moment, the Treasury is not only exhausted, but the Society is involved in a debt of \$8,000. In addition to this, the Presbyterian Education Society is heavily embarrassed, notwithstanding the Parent Society has made it a grant this Quarter of *three thousand and five hundred dollars*. Thus the wants of the Institution are great and pressing. In looking around to see from whom assistance may be derived in this trying emergency, we naturally, and with confidence, turn our eyes towards those who have been redeemed by the blood of the Lamb, and sanctified by the Holy Ghost through the instrumentality of a preached gospel. Shall not help be rendered to extricate the Society from embarrassment? Will any regret the sacrifices which it may cost them to do this, when they come to stand on Mount Zion above, and mingle their praises with the joyful notes of those who shall have been saved by their instrumentality? Relief is doubly acceptable when it comes promptly and efficiently. It is no private interest for which we plead, but the cause of Him, to whom, as often as Christians address the throne of grace, they renew their solemn vow of consecration, and the cause of immortal souls, whose salvation is above all price.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Whoever is of a willing heart let him bring it an offering unto the Lord."

Rooms A. E. S. }  
Boston, Jan. 15, 1835. }

From the Vermont Chronicle.

#### MISSIONARY PHYSICIANS.

Messrs. Editors.—The following is a copy of a letter addressed to two professors in different Medical Institutions in the United States at your disposal.

BEYROOT, March 4, 1834.

*My Respected and Beloved Instructors.*—Permit me to address you on subject, in which, from the circumstances of my situation, I cannot but feel a deep interest.

I have learned with much regret that the American Board have difficulty in procuring as many men, especially physicians, as they have means of sending on Foreign Missions, and that some time must probably pass before this deficiency can be supplied. This is a matter of painful regret, not only as darkening the gloomy prospect of the heathen world, but as being a check upon the spirit of Christian enterprise in the American churches.

Several efforts have been made to bring this subject

before the pious medical men of our country. I have learned from the American papers that Dr. Scudder of Ceylon has recently been endeavoring to call their attention to it. But I fear that these efforts have been attended with very partial success, and that many whose services are needed in that work do not know it. I think so because they are not so much in the way of missionary intelligence as some other class of young men—because I myself, for instance, though loud and repeated calls had been made from this station for a physician, heard nothing of them till within a few months before I sailed from America.

I think an effort of another kind is needed—one which as far as I know, has not yet been tried.

Your lectures bring before you every year a large number of young men; and you have the means of communicating with a still larger number, by means of other medical professors. Not a few of these are pious, and some of them undoubtedly would make devoted and useful missionaries.

I request you then, if you think it best, to bring this subject before these men, and as far as possible before pious young men who have already finished their medical studies—to urge on their attention the dreadful facts relating to the unevangelized world—to ask them solemnly and earnestly the question, whether they ought not to become missionaries.

As it may save you some trouble I take the liberty to add a few reasons for their consideration.

1. As physicians they are not needed at home, our country is crowded already. If they succeed in establishing themselves in practice, it will probably be at the expense of those, whose skill is nearly or quite equal to their own; and before they can do even thus, most of them are destined to pass a long period of anxiety and comparative uselessness. If they are already in practice, they can leave it with the assurance that their places will be soon supplied. Those on the contrary, who become missionaries, may be almost certain of having from the first, as much to do as their other occupations will permit them to do. In this land and in all lands, I believe, to which missionaries are sent, many are crying for that help, which (though easily given) there is more to give.

2. Though pious physicians can be very useful in many ways at home, out of the line of their profession; yet in at least as many ways they can be more useful abroad. Their more extensive practice will give them more opportunities of giving religious instruction and consideration to the sick and the mourning. And how different the circumstances! At home they will be feeding those who are fed to satiety already: abroad they would feed the famishing.

3. A missionary physician will often find access to those, whom bigotry places beyond the reach of missionaries.

4. Such a physician would often be the means of restoring health and saving life among his brethren. The mission, we suppose, has already lost more than one man for the want of proper medical aid.

We expect to occupy Jerusalem as a missionary station in a few weeks. For this purpose another physician is immediately and greatly needed.

The talent committed to those to whose consideration these reasons are submitted is one of no small value.—To them is the command, "occupy till I come." How can they faithfully obey this command without going where their talents will turn to the best account? May the Lord so direct them that they will be called at least "good and faithful servants."

With much love and respect,

ASA DODGE.

Heaven is a day without a cloud to darken it, or a night to end it.

## DEATH OF DR. CAREY.

The following letter was addressed to a gentleman of Philadelphia, dated

LIVERPOOL, DECEMBER 1, 1834.

My Dear Sir,

The high estimation in which I know you have long held the character and extraordinary talents and labors of the venerable Dr. CAREY, of Serampore, renders it quite unnecessary for me to apologise for informing you that this great and good man has rested from his labors, having expired on the 9th June last, a short time before the period when he would have completed his 73d year.

This event, which was brought on by paralysis the effect of his intense mental application, had been looked for by his friends and associates for some time before, and he had himself been anticipating it for the same period, as he told me by letter, without rapture, but with composure and even with joy, as the fruit of a firm confidence in the cross and atoning sacrifice of the Son of God.

A little before his death, after a long suspense, occasioned by adverse winds, letters were received from various parts of England, manifesting an increased attention to the mission in which he had so long labored. [One of these contained an anonymous donation from a lady of £500 to its funds, and £500 to the College.] These were read to him, and he emphatically thanked God that he had been permitted, before his departure, not only to see the mission in a state of greater efficiency than on any former period, but to witness also such pleasing evidence of his own labors, and those of his beloved associates, in the work being justly appreciated by his friends at home.

You are aware that he was honored of God to be the chief instrument in the translation of the sacred Scriptures into the languages of the East. Of the value of his labors, you will be able then to form some just idea, when I state that in addition to tracts translated into nine different languages, (above 70 in number,) a Bengalee newspaper, which has taken great hold on the minds of the natives, and destroyed many of those prejudices which operated as great hindrances to the spread of the gospel—and a variety of other publications, alike interesting to the oriental scholar, and to all the friends of missions; there have issued from the Serampore press more than 212,000 volumes of the sacred Scriptures in 40 languages, spoken by more than two hundred and seventy millions of immortal beings, and that, in connection with the mission, there are now fifty able, zealous, and disinterested Evangelists laboring among the Heathen, and not a few of them in countries where there is no other Christian Missionary.

Not being in correspondence with any other friends in your part of the Union, perhaps, you will excuse the freedom of my suggesting the propriety of these details being given to the religious public, (to whom the name of Dr. CAREY must be already familiar,) through the medium of some of your newspapers.

I remain, yours,

My dear Sir,

With great respect and sincerity,

SAMUEL HOPE.

From the Charleston Observer.

## LAST HOURS OF MR. EVARTS.

Dear Brother,—If the enclosed sketch of the last hours of the great and good Evarts, is as interesting to you as it has been to me, I presume you will give it a place in the Observer.

Very respectfully, yours, A. G.

Monday May —, 1831.

This morning I visited the sick chamber of Mr.

Evarts, the Corresponding Secretary of the A. B. C. F. M. When I entered the room he slept, and as I leaned over him and beheld his emaciated frame, and knew that those he best loved were far, far away; and that the man of piety and extensive usefulness was about to die; I wept alone and unrestrainedly. I felt that I could say "Help Lord, for the godly man ceaseth." By and by, he awoke, and when he saw me, he took for a moment my hand within his burning palms. I inquired of him how he felt; he replied in a low but calm voice "very easy, very easy"—then closed his eyes, while a holy calmness overspread his mild features, which bespoke most forcibly his entire resignation to his Father's will.

There he lay, smitten of God, meekly and submissively waiting for the word which should speak his soul unfettered. What a glorious release it will be, soon as his immortal spirit is freed from the frail body of mortality, a "convoy of angels" shall bear it upwards right into the presence of the effulgent Godhead. Yes his home shall be on high where dwells "the root and offspring of David, the bright and morning star;" there we hold communion with saints and angels, and there shall he receive as a reward of his earthly labors, a crown of righteousness, a robe of purity, and a harp breathing rich and full the melody of heaven. What a consummation of bliss. Think you it is not worth the trial of obtaining?

Tuesday evening, 7 o'clock.—This has been a day teeming with interest and solemnity. I was called this morning about six o'clock to the dying bed of Mr. Evarts—never, never shall I forget what I have witnessed; I have but just left—he is still lingering. And Oh! what but the blessed religion of Jesus can support him so wonderfully through the dark valley of the shadow of death. He expressed perfect joy and rapture in the view of his departure. On being asked if he realized the full import of those lines: "Jesus can make a dying bed," &c. He answered, most emphatically, "Yes, Yes." Again, he was asked if he had any message for the missionaries, he said in a singular impressive manner. "You call me back to the world! Oh, yes, you call me back to the world." While his whole frame was agitated as though he had indeed been called from the very confines of heaven back to earth, with a countenance indicative of a deep and unspeakable anxiety, he said, "Oh yes, I have messages, but you must not let me—make any distinctions; no, I wish to make no distinctions." Every word that fell from his lips tended to the gratification of God. Oh if every impenitent sinner could stand by that Christian now, just as he is on the very verge of the eternal world, methinks they would indeed feel that it is blessed to die in the Lord.

Tuesday night, 10 o'clock.—The beloved, the much to be lamented Evarts has gone. The friend of Missions, the man of piety, of talent, of judgment, of decision, of energy, and of perseverance, has terminated his course. What an incomparable loss! The last flickerings of life became extinct, a quarter before eleven o'clock to-night. It was a scene fraught with instruction. How awfully still was that chamber, as we stood around the bed, watching with intense anxiety the moment of his freedom.—Presently a voice broke on the silence. "The last

struggle is over, surely he died the death of the righteous. Oh may our last end be like his." His "vital spark" had fled "to him who gave it." We wept for our bereavement, but when I reflected that our loss was his unspeakable gain, and of the brightness and glory that had ere then burst upon his vision, it seemed for a season as though he had borne my spirit with his own, up to those sinless regions where none can enter save those whom the Son hath made free. Short but happy delusion for me—never ending and delightful reality to me. I felt that the chamber where the good man meets his fate, is privileged beyond the common walks of virtuous life quite in the verge of heaven. Zion will have cause to mourn one of her most efficient laborers, but it is a cheering consolation to know that "the Lord reigneth."—Oh how shall we receive our summons! Let us live holy lives devoted to the Redeemer's cause, that when our time shall come, we may have our "lamps trimmed and burning," and die rejoicing in the rock of our salvation. To-morrow the funeral services will be performed over our friend; his body is to be transmitted to his family, to be entombed in a vault in the burying ground connected with Park street church in Boston, by his own request.

The above is, I believe, a correct sketch of Mr. Evans last hours, so far as I had opportunity of witnessing them. He said much more than is inserted here, but as I was not present, I feel at liberty to communicate nothing which I did not hear. I would prefer not to.

ELIZA.

The following list of some of the principal benevolent societies in our country, with the places where and persons to whom contributions may be paid, has been prepared at the suggestion of a gentleman in Ohio, who writes, "such a list would be the means of raising more money in the West. There are some persons who would pay but know not to whom, or where."

**LIST OF BENEVOLENT SOCIETIES, TOGETHER WITH THE OFFICERS TO WHOM REMITTANCES MAY BE MADE.**

**American Bible Society.**—John Nitchie, Esq. Gen. Agent and Assistant Treasurer, No. 115 Nassau street, N. Y.

**American Board Com. For. Missions.**—Henry Hill, Esq. Treasurer, Missionary Rooms, 28 Cornhill, Boston, Mass.

David S. Whitney, Northampton Mass.  
G. Manning Tracy, Brick-ch. chapel, Nassau-street, N. Y. city.

Nathaniel Davis, Albany, N. Y.

Jedidiah Tracy, Troy.

Abijah Thomas, Utica,

Henry Ivison, Jr. Auburn,

Rev. Ansel D. Eddy, Canandaigua,

Ebenezer Ely, Rochester,

Hiram Pratt, Buffalo,

Augusta Eaton, do.

William T. Truman, Cincinnati, Ohio.

T. P. Purdy, Cleveland,

Henry Brown, Brownhelm,

Rev. Harvey Coe, Hudson,

Russel Clark, Ashtabula,

William Slocumb, Marietta,

Peter Patterson, Chillicothe,

Robert Ralston, South Front-st. Philadelphia, Pa.

Henry Perkins, No. 159 Chesnut-st. Phila. Pa.

James Gray, Richmond, Va.

Rev. A. Converse, do.

Joseph Cowan, Staunton,

John W. Paine, Lexington,

John Reinhard, Louisville, Kentucky.

Rev. Thomas J. Hall, Farmington, Tenn.

Cowan, Bias & Co. Memphis,

William H. Brown, Vandalia, Illinois.

Michael Brown, Salisbury, N. C.

Williamson Whitehead, Fayetteville,

James Adger, Charleston, S. C.

Joseph Tyler, do.

Samuel D. Corbitt, Savannah, Ga.

Blodget, Fleming & Co. Augusta.

Hall & Prentice, Mobile, Alabama.

William W. Caldwell, New Orleans, Lou.

Joshua B. Brant, St. Louis, Missouri.

E. P. Hastings, Detroit, Michigan Territory.

Deming & Whiting, do.

A. & W. McKinley, Halifax, Nova Scotia.

**General Assembly's Board of Missions.**—Solomon Allen,

Esq. Treasurer, Philadelphia.

**American Home Missionary Society.**—Knowles Taylor,

Esq. Treasurer, No. 150 Nassau-st. N. Y.

Benjamin Perkins, Jr. Boston.

Rev. J. Murray, Geneva, N. Y.

Rev. A. Crane, Utica,

Rev. G. N. Judd, Philadelphia, Pa.

Rev. Henry Little, Cincinnati, Ohio.

Rev. T. Baldwin, Jacksonville, Ill.

**American Education Society.**—Hardy Ropes, Esq.

Treasurer, No. 52 Washington-st. Boston, Mass.

**Presbyterian Education Society.**—Oliver Wilcox, Esq.

No. 114 Nassau-st. N. Y.

George W. McClelland, 100 Market-st. Philadel-

phia, Pa.

Augustus Moore, Esq. Cincinnati, Ohio.

Mr. Walter Wright, Hudson,

Samuel Pride, M. D., Maryville, E. Tenn.

Mr. John Brown, Spring Hill, Maury Co. W. Tenn.

**General Assembly's Board of Education.**—John Stille,

Esq. Treasurer, Philadelphia, Pa.

**American Tract Society.**—Mr. O. R. Kingsbury, As-

istant Treasurer, No. 150 Nassau-st. N. Y.

**American Tract Society Boston.**—Rev. Seth Bliss, Gen.

Agent, No. 5 Cornhill, Boston.

**American Sunday School Union.**—F. W. Porter, Esq.

Cor. Sec. No. 146 Chesnut-st. Philadelphia.

Mr. B. J. Seward, No. 205 Broadway, N. Y.

**American Seamen's Friend Society.**—Rev. Jonathan

Greenleaf, Cor. Sec. No. 82 Nassau-st. N. Y.

**American Temperance Society.**—Hon. George Odiorne,

Treas. Boston, Mass.

**Pris. Disc. Society.**—Charles Cleveland, Esq. Treas.

Boston.

**American Colonization Society.**—Joseph Gales, Sen.

Esq. Treas. Washington City.—N. Y. Obs.

From the Cincinnati Journal.

**LETTER FROM THE REV. J. GALLAHER.**

Ohio River, November 27th.

Brother Brainerd,—If the following dialogue is calculated to do good, you may publish it in your valuable paper.

JAMES GALLAHER.

**Scene on Board of a Steamboat.**

The evening had spread its sable wings over the broad and beautiful river. Our boat propelled by a powerful engine dashed through the opposing current.

'And on the sounding shore the flying billow fore'd.'

The passengers had all collected in the cabin, and were seated around a cheerful fire of coal. The silence of the closing day was disturbed only by the growning

of the engine and the chaffing and foaming of the agitated waters.

Hark, what strain of delicious music is that? It issues from the ladies' cabin; six or eight delightful female voices singing in concert,

"God of the seas, thy thundering voice,  
Makes all the roaring waves rejoice;  
And one soft word of thy command  
Can sink them silent in the sand.

If but a Moses wave thy rod,  
The sea divides and owns its God;  
The stormy flood their Maker knew,  
And let his chosen armies through.

The scaly shoals, amidst the sea,  
To thee their Lord a tribute pay:  
The meanest fish that swims the flood,  
Leaps up and means a praise to God."

*Infidel.* (Bouncing from his seat, with lips of scorn and eyes of hate, and crossing the room three or four times with hasty and crabbed steps) "I consider it very impertinent to introduce religion or religious songs on board of a steamboat."

*Traveler.* Do you think it impertinent to swear profanely on board a steamboat, or to play at cards in the cabin?

*Infidel.* I said I considered it impertinent to introduce religion and religious songs in such a place. Gentlemen have a right to their amusements in the cabin, at cards or otherwise, and as to swearing they may do as they please, for what I care.

*Traveler.* You remember, the Devil once had the impertinence to assert that 'all the kingdoms of the world belonged to him.' You seem to act on this doctrine: The praise of God cannot be introduced in this place without impertinence, but the service of the Devil is always in order, as all the kingdoms of the world belong to him. Do you remember Col. Allen's commentary on this claim of Satan?

*Infidel.* Not at present, I believe, though I should like to hear it.

*Traveler.* Col. Ethan Allen, after displaying great valor and patriotism in the commencement of the American revolution, was at length taken prisoner by the British. They knowing his weight of character and influence among his countrymen, were very anxious to bring him over to the British cause. Accordingly they offered to make him the owner of some very large and valuable tracts of land in America, if he would only desert the cause of the patriots and join the standard of king George. Col. Allen replied, 'your offer reminds me of the Devil tempting Jesus Christ. He offered him all the kingdoms of the world if he would fall down and worship him, when at the same time the poor Devil had not a foot of land on earth.' Now as I believe with this worthy patriot that the earth is the Lord's and not the Devil's, I think that pious females have a right to praise his name in the steamboat cabin as well as on the land at home. Yes, well may they cause their voices to be heard in his praise, for women possess their rights, and their proper elevation in society only where the gospel has gone.

*Infidel.* 'Only where the gospel has gone!' Why I tell you sir that the Bible to my mind is full of absurdities.

*Traveler.* That may be because you have not examined it enough to understand it. Mention some of the absurdities to which you refer.

*Infidel.* There are many I might specify, but I will call your attention particularly to the account in the book of Joshua of his commanding the sun and the moon to stand still; is not this a palpable absurdity, directly in the face of all our experience and all we know of the laws of nature.

*Traveler.* If you deny the fact, then I must tell you that ancient history abounds with references to this

event. Herodotus says he found such a tradition among the Egyptians. The records of China, state that such an event took place in the reign of one of their emperors who lived about the time of Joshua.—And in Greek and Roman fable there is undeniable reference to this miracle. Thus, in the story of Phaeton attempting to drive the chariot of the sun around the world, and proving unequal to the task, the sun did not go down as usual, but remained long above the horizon, and made one day unlike all other days. Moreover, the book of Joshua in which this miracle is recorded, is quoted as divine inspiration by Christ and his apostles, and thus its divine authenticity is confirmed by the miracles they wrought.

*Infidel.* But the thing itself is absurd. Israel and the Canaanites are engaged in battle, and the great God stops the sun and moon in their courses, that Israel might gain the more decisive victory. Now what call was there for such an interposition from heaven? What propriety is there in such a thing being done? I ask what sense or reason is there in the whole story?

*Traveler.* If you will listen to me for a few minutes I can show you that this miracle was appropriate, advisable, adapted to the circumstances of all concerned, and altogether worthy of that God, who is 'wonderful in council and excellent in working.'

*Infidel.* I will hear with attention, proceed.

*Traveler.* You must observe then, that the Lord was now giving to Israel the land promised to their fathers. Jerico and Ai had already fallen into their hands, and the terror of them that overspread the country. Gibeon, one of the loyal cities, takes the alarm; sends messengers to Joshua and Israel, saying we are your servants, now therefore, make a league with us.' This is done, and they are received as friends and confederates of Israel.

As soon as this was known, an extensive and powerful confederacy was formed among the kings of Canaan for the destruction of Gibeon. 'Come, that we may smite Gibeon, for it hath made peace with Joshua, and with the children of Israel.'—And now, the men of Gibeon call on Joshua for assistance; 'Come quickly and save us, for all the kings of the Amorites that dwell in the mountains, are gathered together against us.' Here a memorable struggle, is about to take place, between the worshippers of the true God and the worshippers of idols. The nations of Canaan were idolaters. The Gibeonites, when they made a covenant with Israel, renounced the idols of these nations, and acknowledged the God of Israel.—They said, 'thy servants are come, because of the name of the Lord thy God, for we have heard of the fame of him, and all that he did in Egypt.'

Idolatry is the mightiest engine Satan ever wielded for the destruction of the souls of men. While other sins have slain their thousands, idolatry has slain its ten thousands. At this hour Satan has six hundred millions of the human race bound in the chains of idolatry.—Could the confederate nations have crushed Israel at a blow, they would have crushed the only nation that continued to worship the living and the true God. And now was it unbecoming the great Jehovah to make bare his arm and cover them with confusion? especially, as he was then performing a work which he designed to have recorded in his holy book, and circulated among all the nations of the earth for their instruction, until the end of time?

What were the objects to which the Canaanites paid divine honors? They worshiped the host of heaven, chiefly the sun and moon, which they adored as the king and queen of heaven. And now the Lord will show Israel that he is above the gods of the heathen, and he will show these nations that he can make the very idols which they had worshiped, and in whom they trusted, contribute to their destruction. When a man is

in trouble he calls upon his God. These nations, when they found Israel too strong for them, and saw destruction impending, doubtless called on their gods for help.

'Thou sun, whom we have worshipped, withdraw thy light; thou moon shine not! let darkness cover us, that we may escape from the sword of our pursuers!' But what says the prophet of God? 'Sun, stand thou still! Throw thy light around them! And thou moon hasten not to go down! Let the day be greatly prolonged! Let there be no darkness, where the worshippers of idols may hide themselves!' So the sun stood still in the midst of heaven, and hastened not to go down about a whole day: and there was no day like that, before it or after it, that the Lord harkened unto the voice of man: for the Lord fought for Israel.'

Thus you see, sir, that the scoffs and cavils of infidels are groundless; for taking into view all the circumstances, this miracle was the most appropriate and happily chosen of any that the Lord of Israel could have performed.

*From the New-York Evangelist.*

### 500 MILES TOWARDS HEAVEN.

A disciple who has now been three years arriving to serve his Master, a few days since said to one of his brethren that he had been making a cast upon the distance which he had walked to *prayer meetings* since he professed Christ, and he found it to be about 500 miles a year. His brother replied, Then I consider that you have traveled 500 miles a year towards *heaven*. Well, said he, I mean to continue the march till I have arrived there, and join in the meeting that will never break up.

*Quest.* Christian reader, do you consider that going to the prayer meeting, is traveling toward heaven? that it is at the prayer meeting, that Jesus has promised to meet you and show you on the way?

Pilgrim! how do you travel? Do you lie by when the night is cold or a little stormy, or when you are fatigued, or when you fear that there will be but few other pilgrims on the way?

Say, Pilgrim, how many miles a year towards heaven?

M.

**CLEAVING TO CHRIST.**—Where these are—a spiritual apprehension of the promises, a cleaving of the soul unto Christ, and such a delight in him as makes sin vile and distasteful, so that the heart is set against it, and as the needle touched with the loadstone is still turned towards Christ, and looks at him in all states—the soul that is thus disposed hath certainly interest in him, and therefore ought not to affect a humor of doubting; but to conclude that how unworthy soever in itself, yet being in him, 'it shall not be ashamed:' not only it shall never have cause to think shame of him, but all its just cause of shame in itself shall be taken away; it shall be covered with his righteousness, and appear as before the Father. Who must not think, if my sins were to be set in order, and appear against me, how would my face be filled with shame! Though there were no more, if some thoughts that I am guilty of were laid to my charge, I were utterly ashamed and undone! O! there is nothing in myself but matter of shame; but yet in Christ there is more matter of glorying, who endured shame, that we might not be ashamed. We cannot distrust ourselves enough, nor trust enough in him. Let it be right faith, and there can be no excess in believing. Though I have sinned against him, and abused his goodness, yet I will not leave him; for 'whither should I go?' He, and none but he, 'hath the word of eternal life.' Yea, though he, being so often offended, should threaten to leave me to the shame of my own follies, yet I will stay

by him, and wait for a better answer, and I know I shall obtain it, this assurance being given me for my comfort, that, 'whosoever believeth in him shall not be ashamed.'—[*Leighton on the First Epistle of Peter.*]

The widow of the late Mr. HARLAN PAGE, wishes an acknowledgement to be made in behalf of herself and family, of the kindness and liberality of Christian friends in this city, in contributing the sum of \$2,000 for their benefit. The whole sum has been collected, and is in the hands of Messrs. S. V. S. Wilder, Knowles Taylor, and R. L. Nevins, as a committee to assist her in appropriating it so, as shall be most beneficial to the family.

It is gratifying to observe this instance of Christian liberality in connexion with the implicit trust with which the deceased committed his family to God. A friend, who knew he had accumulated no means during his connection with the Tract Society, said to him a little before his death, "You must feel some anxiety for your wife and children." "Ah! I've given all that up," was his reply. "God will take care of them." Again he said to his wife, when weeping at his bedside,—"God will take care of you—I am sure of it. Only trust in God, and he will provide for you. His promises to the widow and the fatherless are precious—the bible is full of them."

We understand that a sketch of the life of Mr. Page is in preparation, illustrating the perseverance skill, and success of his efforts to be useful to the souls of men, and the triumph of Divine grace in his sickness and death.—*N. Y. Obs.*

### MEMOIR OF MR. EVARTS.

Arrangements are in progress for the preparation of a Memoir of JEREMIAH EVARTS, Esq., late Secretary of the A. B. C. F. M. Individuals who may have in their possession letters from Mr. Evarts, or other papers that may be useful in the preparation of the Memoir, are respectfully requested to forward them as soon as may be to Rev. D. Greene, Secretary of the A. B. C. F. M. 28 Cornhill, Boston, or to Mr. E. C. Tracy, Brick-church chapel, New-York. The papers will be carefully preserved and returned if requested.

✍ Editors of religious newspapers are requested to insert this Notice.

### Obituary.

*"Man giveth up the ghost, and where is he?"*

#### DIED.

On Saturday, Elizabeth G. wife of J. H. Purdy, and daughter of James Henry, aged 23 years.

On the 1st inst. Mrs. Mary W. Robertson, (late Mary W. Denison,) wife of Doct. John B. Robertson, aged 24.

At Hempsted, L. I. on the 20 inst. in the 86th year of her age, Martha, wife of Robert Dodridge, Esq. late of Montserrat, W. Indies.

In New York, on the 27th inst. Mr. John H. Titus, aged 28.

In Chinneyville, (Lou.) Dec. 22nd, Mr. Samuel Tuttle, of this city, aged 39.

In Oxford, on the 4th ult. Mrs. Mary Hinman, wife of Philer Hinman.

## Poetry.

## UP AND BE DOING LADS.

Tune, "God save the King."

What though these toppers all,  
Madmen and mopers all,  
Make such a fuss,  
It is all vanity,  
Drunken insanity :—  
Friends of humanity !  
God is with us !

We shall not totter yet,  
Though they wax hotter yet,  
Demon and man ;  
Though they surround us now,  
'Twill not astound us now ;  
They can't confound us now ;—  
God leads our van !

Drugs we have swill'd enow,  
Men they have kill'd enow,  
Quit yourselves well :  
"Up, and be doing," lads !  
Stop all this brewing lads !  
Till this wide ruin, lads !  
Settles in hell !

Zion's true soldiers, come !  
Reason's upholders, come !  
Fear not nor shrink :  
Fight till these dandy shops—  
Rum, gin, and brandy shops—  
Beelzebub's handy shops—  
Shut up or sink !

## TO EVERY AUXILIARY OF THE AMERICAN SUNDAY-SCHOOL UNION.

"Sunday-school societies, or unions, sending a copy of their constitution, list of their officers, and an ANNUAL REPORT, shall be auxiliary, and be entitled to purchase books at the reduced prices."

The above is an extract from the constitution of the American Sunday-school Union. We trouble you to answer only six questions, viz.

1. What is the name of your society ?
2. What number of schools have you ?
3. What number of teachers ?
4. What number of scholars ?
5. What number of teachers have made a public profession of religion in the last twelve months ?
6. What number of pupils in the last twelve months have made a public profession of religion ?

Should you be unable to give us the exact numbers, please give them as nearly as you can. You have the means of forming a more accurate estimate than we have, and a report without numbers will not answer our purpose.

Besides a statement of these numbers, we should be

pleased to receive a more full report, and especially the relation of any facts you may think of general interest ; but *answers to the six questions*, or a report in some form, is an indispensable condition of your privileges as an auxiliary, and we hope they will not be forfeited by the delay of your report.

This paper is sent to all the societies whose names are on our list of auxiliaries. Should any of them have ceased to exist, we hope some friend acquainted with the fact will inform us.

Your communications may be addressed to  
**FREDERICK W. PORTER,**  
Corresponding Secretary Am. S. S. Union,  
146 Chesnut street, Philadelphia.

The following contributions have been made to the Treasury of the New Haven Female Greek Association, since our last report, viz. :

Jan. 22.	Cash received from a female friend in this city	\$10.00
27.	Cash rec'd from a female friend by Mrs. Whitney	5.00
Feb. 3.	" " " Mrs. Whitney, contributed by Ladies in Litchfield	15.00
	" " " Circle of Industry	5.00
	" " " a friend in N. Haven	10.00
	This sum rec'd from Mrs. Whitney 12th Nov. last, but by mistake omitted in last report.	7.00
		<b>\$52.00</b>

**L. A. DAGGETT, Treasurer.**

Mr. Whiting.—Several individuals have responded cordially to the request made in the *Intelligencer* of last week, for books, pamphlets, tracts and periodicals to furnish the Seamen's Reading Rooms at Lahaina and Maui,—and from the proportion they bear to the whole number of Church members in town, we see what a liberal present might be made, if all the benevolent and humane of our city would contribute their aid.

Every means tending to improve and to elevate the intellectual and moral characters of our Seamen, is worthy the countenance and support of the philanthropist. Contributions will be received at the stores of Messrs. F. T. & E. E. Jarman, Hotchkiss & Whittlesey, C. J. Salter, and Wm. Stebbins' S. S. Depository.

## TEMPERANCE NOTICE.

The next Monthly Meeting of the New Haven County Temperance Society, (Western District,) will be held at Derby on the 24th inst. The time of meeting is postponed beyond the usual day for the purpose of conforming to the convenience of the Agent of the State Temperance Society, who it is understood will visit and address the meeting.

**JOHN L. TOMLINSON, Secretary.**  
DERBY, Feb. 8d., 1835.

## NOTICE.

It is expected that a Temperance sermon will be preached at the Congregational Church in Fair Haven on Sunday the 15th inst. by the Rev. L. A. Bacon.

*TERMS*—To city subscribers, delivered, \$1.50 in advance. To mail subscribers, \$2 in advance; \$2.50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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